



JANUARY, 1891.

# HERALD

## MISSION NEWS

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No. 1.

R. M. Sommerville, EDITOR  
NEW YORK.

# Washington Immigration and Homestead Association.

In the interest of the State of Washington and its future agricultural prosperity, there has been incorporated a company in the City of Seattle, under the title of the **Washington Immigration and Homestead Association**, to encourage and to divert a high class of immigration to this State by the publication of every kind of reliable information, the issuance of explanatory maps, and the distribution of the same throughout the United States and Europe.

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The only suburban town to Port Townsend where there is a suitable beach for bathing, during the Summer months, and where there are splendid fishing grounds. The beach is one and a quarter miles long and about 300 feet wide, to deep water, ranging from 30 to 50 feet deep. The beach fronts directly South, facing Squamish Harbor. The distance by rail to Port Townsend is 15 miles, four miles south of Port Ludlow and two miles west of Port Gamble. The property contains 156 acres more or less, and deducting the streets there will be 150 acres for the town plat and five acre residence and garden and fruit farms. The land is almost level, gradually rising from the beach to the rear of the tract, with an elevation of about 50 feet to the mile. The soil is a rich mellow loam, suitable for any kind of fruit, vegetables, grass or grain.

Capital Stock: 150 shares—\$35 each. Each share represents one acre. A row of lots 50x100 feet each will be laid out the entire frontage of the beach, and the balance of the tract into five acre lots. Each of the five acre lots having three frontages. Applications received for stock at \$35 each, as well as for lots 50x100 at \$50 each, at office of Washington Immigration and Homestead Association, 54 Columbia St.

Parties in the Eastern States or Europe will be supplied with information about the resources of Washington, maps, etc., etc., by addressing this office, and when ready to visit our State can obtain reliable information in reference to transportation or freights, by calling upon, or writing to the following offices of the **NORTHERN PACIFIC RAILWAY**—where our circulars can be obtained free of charge.

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We have for sale 10,000 acres in different parts of the State, in 5, 10, 20, 40, 80 and 160-acre farms—good farming lands; 40 acres at Enumclaw, 30 miles on Northern Pacific Railway.

160 acres land, water front, on Hood's Canal, \$15 per acre cash.

10 acres near Houghton, \$80 per acre. Eight 5-acre tracts near Snohomish, \$250 each; five 10-acre tracts near Eagle Harbor, \$40 per acre; one relinquishment near Snohomish; 136 acres near Snohomish, \$25 per acre; 80 acres near Lake Washington, \$45 per acre; cheap lands, timber and agricultural lands, in all parts of the State.

We are about to plat 2,000 acres within two and a half miles of PORT ANGELES, surveying the same into 5, 10 and 20-acre tracts for small fruit and vegetable farms and dairies. The prices will range from \$30 to \$50 per acre; also, ten lots in Port Angeles, 100x140 each, \$50 each; 10 acres near Kirkland, \$80 per acre; 160 acres near Redmond, \$12 50 per acre; ten 5-acre tracts near Snohomish, \$50 per acre.

20 choice lots in "Crane addition," 40x120, near Madison street power house, cheap.

Land in 5, 10, 20 and 40-acre tracts in every county in the State.

Send for circulars, maps, etc., to office, No. 54 Columbia street, rear of Dexter Horton & Co.'s Bank.

## WASHINGTON IMMIGRATION AND HOMESTEAD ASS'N.

54 Columbia St., (Between Front and West Sts.), Seattle, Washington.

IF YOU WRITE, MENTION THIS PAPER

# Journal of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,  
REFORMED PRESBYTERIAN CHURCH, U. S. A.

## OUR VIEWS OF MISSION WORK.

### OUR WORK IN SYRIA.

Miss M. R. Wylie, Latakia.

"There is joy in heaven over one sinner that repenteth." What must have been the joy of the heavenly hosts, as we entered the year 1890, over the fact that, during the year that had gone, one million souls had been brought to Christ. One says: "We of the present do not recognize the privilege we enjoy of living in an age when more souls are brought to Christ each day than there were on the day of Pentecost." This is the bright side of the picture, and truly it should inspire us; but, alas! there is a dark side. We are appalled when we contemplate that there are yet more than one billion of souls who do not know Christ, the Son of the living God. Some of these are altogether in heathen darkness and others belong to sects who have very little light. Though appalled, we should be quickened to greater efforts on their behalf; for the salvation of man rested upon the heart of the *dying Saviour*. He prayed for those who crucified Him—"Father, forgive them, they know not what they do"—and He said to the repentant thief, "To-day thou shalt be with me in paradise." It was also His parting charge when He was the *risen Lord*—when He was taking leave of His disciples—"Go ye into all the world and preach the Gospel," and His promise was, "Lo, I am with you alway, even unto the end of the world." This promise has been verified, for there

has ever since that time been a seed to serve and believe Him. But we are not to suppose that the idea of evangelizing the world originated when Christ gave that commission to His disciples. The plan for the salvation of the whole world was conceived in eternity when Jesus offered to come and die, and this has been kept before the human race ever since they were created. You can hardly read an article in these days on Mission work, without the writer referring to some Old Testament example of work.

When God destroyed the world by a flood, one family was preserved to perpetuate the true religion. Abraham was chosen, that in him all nations should be blessed. A writer says of him, that his large household, from the heathen trained to keep the way of the Lord, was really the first missionary training school recorded in the Bible. Joseph must have begun work in Egypt, for when Israel went out of it a mixed multitude went with them. Solomon prayed for the stranger "not of Thy people Israel, when he should come from a far country, for Thy great name's sake, and pray towards this house." Joseph was sent to proclaim the Gospel to a foreign city. Daniel was a true missionary. The captive Jews spread the true religion, else the wise men of the East would not have understood its meaning when they saw the star, and would not have come to worship Him. I could refer you to other instances,

but I have said enough to show you that missionary work is not so new as many suppose. But it has been more general since the resurrection of Christ, and there has been a new impetus during this last decade. It is not now discussed whether or not it be practicable, but what are the best ways and means.

Henry E. Brown, Secretary of the Y. M. C. A., says: "Friends of Missions have learned four great lessons during the present century.

"1. Native missionaries are necessary to the most rapid and permanent development of Mission fields.

"2. Schools are absolutely essential.

"3. Physicians can reach some hearts and open the way to some classes otherwise inaccessible.

"4. Home churches are prospered in their local work in proportion to their gifts of men and money to Missions."

He goes on to say there is one more lesson yet to be learned, and that is the use and preparation of mechanical missionaries.

I have copied these points because they agree with what I have seen of Mission work.

Mission work in Turkey and Egypt is reported to be carried on by seven different organized societies, viz.: the Presbyterian, Southern Presbyterian, United Presbyterian, Reformed Presbyterian, Congregational and Methodist denominations; and one, the American Bible Society, representing *all*, and helping to unite *all* upon the one foundation of the Word of God. We are met to hear of the work in one small field—the work carried on by the Reformed Presbyterian Church in the historic land of Syria.

Missionaries were sent out by that Church in the year 1856, and they located themselves in Latakia, my field of labor, in the year 1859. The contributions, anxieties and prayers of her members have ever since been centered upon that spot. Precious lives have been given, dark and troublous days have been passed through, and still we work on in faith and hope, with many evidences from Him whom we serve of His acceptance.

It is not my purpose and desire, however, to tell you of the trials of the missionaries. They are safely bound up in the book of God's remembrance. I would like, if I could do so, to make you understand a little of the nature and methods of work and of the character and needs of the people.

The remark has been truly made that "Perhaps no missionary when he begins to witness the depths of degradation in the heathen, and looks forward to daily contact with it, can prevent a feeling of utter dismay." But that feeling soon passes away, and in the study of their characters, in the longing to do them good, we find many attractions in them. Yet we do not become accustomed to those ways. Another says, "To have actually lived amongst the heathen and seen their life gives a man a new appreciation of the power and blessings of the Gospel, even where its influence is only very imperfectly allowed to guide and restrain the passions of men." Oh, what will it be when all men in all nations will love and serve the Redeemer!

The methods of work in our field are the same that are used in the fields of other denominations, viz., evangelistic preaching, Bible distribution, education, Christian literature, and Church organization.

Evangelistic work is carried on in many

ways—by visits, by schools, by intercourse with the people, in the house and by the way. Wherever there is an opportunity to present Christ it is done.

The late Dr. Bliss had charge for many years of the work of Bible distribution in Turkey and Egypt. His son, Edwin Bliss, has lately written an interesting account of this work, and I will quote you a little of what he says about it, as nearly as I can remember: "The position taken by all Missions is, that the highest development of character is built upon a personal knowledge of the Bible, therefore it is held to be a prime essential that the Scriptures be in the hands of every man, woman and child, should not be merely listened to from the pulpit, but read and studied in the home. The American Bible Society has charge of this fundamental work, aiding and being aided by all the different denominations on the ground. It has three departments, translation, publication and distribution. To the former the best of scholarship is summoned, resulting in versions unexcelled for critical accuracy and fluency of idioms. In this work the home churches in America and England have joined hands, now sharing, now dividing, each desirous of the one end, to reach every man in his own tongue with the story of the cross and the resurrection. On the shelves of the Bible House at Constantinople (the Bible center) are the Scriptures in more than thirty languages, and four hundred styles of printing and binding; that no one, whether he be officer of the Sultan's household, or villager on the mountains, can say, 'There is no Bible for me.' The American Bible Society employs colporteurs in connection with every Mission center, but

every teacher, pastor and missionary is an assistant."

The Bible Society has given us much aid in our field, giving us Bibles to distribute among those too poor to buy them.

That every girl may have a chance to earn a Bible and so take one with her to her home when she leaves us, we give her one as a prize when she has committed and recited *well* the Shorter Catechism with the Scripture proof-texts.

There has been much discussion everywhere over the educational department of missionary work, whether it would not be better to devote all to the preaching of the Word, so as to reach a greater number. And here I will quote from Mr. Bliss again. "The object of sending foreign missionaries to any country is, added to the conversion of individual souls, the development of a Christian community founded upon solid Christian character. Except as this is accomplished there can be no permanence. It cannot be accomplished without education. The native communities cannot give that education and foreigners must. Teachers themselves must be taught."

I will say that nearly all missionaries to whom I have talked agree on this subject. The command was not only, Go ye into all the world and *baptize*, but also teach. We are told, too, that Paul *taught* for two years in the school of one Tyrannus.

In our field many of our openings for proclaiming Christ have been made by means of schools. It is by teaching the children that we can gain access to the parents. Schools in connection with a Mission are organizations for the purpose of evangelizing. They are instruments with which to proclaim Christ. In all our

schools the Bible and the Catechism are the principal text-books. No pupil will be received unless willing to study the Bible. The teacher in a village is considered as belonging to it in a greater sense even than a pastor belongs to a church here. He visits the sick, he goes to see the people, and his room is the gathering place in which they spend their evenings. There he entertains them by reading newspapers and books, as well as the sacred Word, and he always invites them to remain for his evening worship. In every school at some hour during the day there is a religious service equal to a Sabbath-school at home and he has Sabbath service. It is the schools that are training men and women to carry the Gospel and civilization to those whom it is impossible for the missionaries to reach.

A great want had to be overcome in providing Christian literature. Much time has been given by the missionaries to translating religious books. They are aided by native scholars in their own tongue, and who have also a knowledge of English. We have only been able in a very small way to help in this line. In our Mission, church organization is yet in its infancy. But that it can be made a success can be proven by the fact that in Missions of other denominations older than our own there are many self-sustaining congregations.

It might not be out of place here to refer to the special work of women in the Mission field. The time has gone by when we need to prove our right as Gospel-given authority to labor with our brothers in the Lord's vineyard, or that they need be urged "to help these women." It is only for me to speak of our particular part of the work.

In reading the accounts of other Missions the same avenues of work seem to be open for us everywhere, viz.:

1st. School work seems to fall naturally to us. It is difficult for us to travel to do outside work. The men see so much that is needed to be done in this way, that they feel they cannot spare the time for school work.

2. Sick and suffering women need our sympathy, care and charity, that they may be led to the Saviour. Much of this work can only be done by women.

3. There is work to be done in families of those that have been brought into the Church. Converted mothers and daughters need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. The heathen women need to have evangelistic work done among them as well as do the men. There is much of this that never will be or can be done unless by us.

5. We need to teach the boys under our care woman's true position. That she was created not to be the slave, but the helpmeet of man. There is a refinement and purity of thought which is necessary to their growth in grace; it is impossible for them to gain this unless by being daily associated with and taught by the missionaries. As I said before, the women must do the school work.

6. The married women must show by example the duties of wives and mothers to their husbands and children.

I am often asked, What are the conditions necessary to secure church membership? We require of those whom we admit to the Church to have some knowledge of the fallen condition of mankind, and of the Saviour,

and to give some evidence of repentance and love to God. But the results of missionary labor are not to be reckoned by the numbers who have united with the Church. That seems to be only a small mite in the great transformation going on. The results are really seen in the enlightenment and civilization of the masses. Every year, nay, I might say every day, we see the power of the truth of God's Word becoming more and more dominant, and error and unbelief losing their hold upon the hearts and minds of men. Persons ask to have the Bible read to them now, who would have been insulted a few years ago had it been hinted that they needed to know anything. For, strange as it may seem, the more ignorant a person is, the more he thinks he knows.

I often feel that we will meet many souls in glory whom we did not expect, for I think there are many believers in the mountains whom we do not know.

One morning, when traveling in Switzer-

land, I saw a beautiful sight. The train was moving along the mountain side. The rays of the rising sun were gilding the mountain tops of the lofty heights beyond us, and they were reflected back to the peaks above us. My traveling companion said, "To-day the Sun of Righteousness is gilding the lofty peaks of distant lands, and already the light is breaking in upon the darkness of every heathen nation." Often this remark has recurred to me since, in my intercourse with the people. Many seem to be leading new lives, but they dread to break the old ties. The Pagan hesitates to separate himself from old associations, and encounter the reproach and the manifold vexations connected with it. Those belonging to the corrupt sects also dread to break the old ties, and hoping their Church may be reformed, remain in it. These, however, are in many cases opening the way for the planting of truth upon ground not yet sown. God's Word will not fail.

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

MISSIONS IN THE CONGO FREE STATE.—Eleven different missionary agencies are already at work in the Congo Free State; three Roman Catholic and eight Protestant.

The Protestant Missions are:

1. *The Congo Mission* of the American Baptist Missionary Union, with seven stations: Mukimvika, Palabala, Banza Manteke, Lukunga; and, on the upper river, Leopoldville, Bwemba, and Bolengi. This Mission has now about thirty missionaries, and has many schools and chapels, with

some hundreds of baptized church members, together with many native preachers. It has a steamer on the upper river, and has prepared, in the various dialects spoken through seven hundred miles of country, many translations of the Scriptures, elementary school-books, etc. It has been working for the last eleven years, and exerts a good deal of influence among the natives.

2. *The English Baptist Missionary Society* has six stations: Tunduwa, on the lower river; St. Salvador (Portuguese ter-

ritory); 'Ngombe, or Lutete, in the Cataract region ; and Kinchassa, Bolobo, and Lukolela, on the upper river. The steamer "Peace" belongs to this Mission, and in it Mr. Grenfell has done much good service by explorations of the upper tributaries of the Congo. Many native converts are also connected with this Mission.

3. *The Swedish Missionary Society's* agents were originally connected with the Livingstone Inland Mission, and occupied its station of Mukimbungu, between Isangila and Manyanga ; but when the transfer of this Mission to the American Baptist Missionary Union took place, in 1884, it was arranged that the Swedes should work an independent Mission from that station as a center, supported and directed from their own country. They have now thirteen missionaries, and two additional stations on the north side of the Congo, Diadia and Kimbouni. They have a church at Mukimbungu and many converts. Mr. Westland has done much good translation work.

4. *Bishop Taylor's Mission* was formed to work on the great southern tributary of the Congo, the Kasai, but, though commenced in 1886 with an unusually large first party, consisting of twenty-four missionaries, under the Bishop's own leading, it has not yet reached its field of labor, or commenced any missionary work proper. The peculiar plans which were adopted have proved totally unsuited to the country. Very large sums of money were expended on a raft and traction engine brought from America, and subsequently on a steamer, so constructed that its heavier portions could not be landed at Vivi. None of this machinery has been of any use as yet. The principle of self-support was attempted, and as a result the agents of the Mission

have suffered great privations, many having died, and others having left the Congo. The rest are mostly around Banana, Vivi, and Isangila, and are making a brave struggle to sustain life by shooting hippopotami, and selling the dried flesh to the natives, in exchange for the produce of the country. Four of the party are occupying an old station at Kimpoko, on Stanley Pool, and attempting a little agriculture and trade ; but none of the would-be missionaries have been able to devote any time to learning the language, or teaching the people ; and no permanent stations, exerting a spiritual influence over the neighboring districts, have yet been formed, no schools established, or converts made.

5. A second agency has tried to follow somewhat on these lines, The Missionary Evangelical Alliance, but its operations at present consist only of one small station near Vivi, where the missionaries reside in a small native hut, and live by hunting buffalo and antelopes. They smoke the flesh of these animals, and sell it to the natives. It is clear that men who have to support themselves and their families in this way will never have much time for either study or teaching. The Congo country is not one for *colonists* ; its climate renders it totally unlike South Africa in this respect. For European teachers to live in it at all is difficult, and every hour of their lives there ought consequently to be devoted to direct missionary work. It is a pity, indeed, if the Church of Christ, which gives such large sums to sustain its ministers at home, cannot afford to sustain its ministers abroad, and thus liberate them from the necessity of wasting their time and risking their lives in order to procure themselves food.



6. In the south-east part of the Congo Free State, among the sources of the Congo, in the Garenganze country, Mr. F. S. Arnot has established his Mission. After years of weary peregrinations through the Zambesi and Barotsi districts he found this location suitable for the residence of Europeans. The Mission is still in its infancy, and has already lost three of its members. But it is one of the most heroic of Missions, far removed from all communication with Europeans, and far distant from any base of supplies. The climate is fairly healthy, and the king of the country friendly.

7. *The London Missionary Society's Mission*, on Lake Tanganyika, is also in the Congo Free State. Their stations are Kavalala Island and Fwamboon, the southern extremity of the lake. This Mission, long under the care of Capt. Hore (who is now in England), has endured severe trials, and has felt the immense difficulties arising from its remote position—a walk of eight hundred miles from Zanzibar being involved in getting to the lake. The only other means of access (*via* the Zambesi, Shiré, Lake Nyassa, and the Stevenson road) being, though easier, too precarious to depend upon, and frequently blocked by Arabs. This Mission has the steamer "Good News" on the lake, and has done some excellent work in schools and preaching the Gospel; but the sphere is a difficult one.

8. *The Congo-Balolo Mission*, on the Upper Congo—our own Mission—has selected for its sphere the six southern tributaries of the Congo beyond Equatorville: the Lulanga, Maringa, Lopori, Ikelemba, Juapa and Bosira, presenting together about twenty-five hundred miles of navigable waterway, with towns and villages on

both banks. It has eleven missionaries, who reached their distant destination about six months after leaving England, though taking with them a very considerable amount of material for the construction of their first stations. They have the use of the American Baptist Missionary Union steamer "Henry Reed," kindly lent for a year, before the expiration of which it is hoped their own steamer, the "Pioneer," sent out in December, 1889, for reconstruction, will be ready for the use of the Mission.

When we remember that all this country was unknown eleven years ago, and that the Congo Free State itself dates only from 1885, such an array of agencies scattered over its vast area already is a most hopeful sign. Christianity, even in its least pure form, is a vast advance on the cruelties and fetish of Central Africa. In its pure form it is life from the dead. May we soon see the day when the native churches shall become rapidly self-extending!—*The Regions Beyond.*

#### AT HOME.

DENVER, COL.—I wish to give the readers of the HERALD OF MISSION NEWS a brief account of our work in Denver. The account of the organization of the Congregation, November 19th, will have appeared before this reaches you, but there are some items appropriate for a missionary magazine.

We feel that our work has been done for us rather than by us. When I first visited this city last April I did not expect to organize a Mission, but the encouragements were such that a Sabbath-school was begun April 13th. During the summer we looked continually for indications of Divine ap-

proval. These came to us in the decision of persons to unite with us, and without our solicitation; we left the influencing to be done by the Holy Spirit.

Later, an unexpected visit from Mr. John Parkhill, of West Leisening, Pa., was the means of a thousand-dollar contribution to our church building fund, available May 1st. This has been increased, and we have bought lots and hope to put up a tent by January 1st.

Other denominations have begun in this way, and find it very comfortable.

Our greatest encouragement is in the manifestations of the Holy Spirit in our work of reaching souls. Two young people have testified that they have found the Saviour, and have realized the power of Christianity in freedom from temptation and victory over the love of the world.

In order that we may not become selfish, the congregation has adopted the plan of giving the tenth. Our contributions are made weekly. All money is paid into a common fund, and from this we pay current expenses (including \$400 of the salary), our quotas in full, and what is left is placed in a building fund. Our first collection was to Foreign Missions. We wish to keep in sympathy with the work of the Church in all her departments, even if we never get a church building. We believe that if we do the Lord's work He will furnish means to carry it on.

To save hall rent we have adopted the plan mentioned in putting up a tent.

Our ground cost us \$2,350. The first payment falls due January 1st. To erect it and buy and furnish a tent will cost at least eight hundred dollars. We have only begun the work of raising money, but we think we can get that amount. Our thirty-

five members have been paying at the rate of eight hundred dollars per year. There are no wealthy persons in our Congregation. In this day, when our cities are the perils of our Government and of our civilization, is there not a special call for us to exert our influence in these "nerve centers"? If our work commends itself we will be glad to receive tokens of approval.

J. MILLIGAN WYLIE.

ANNUAL REPORT OF L. M. S. FIRST REFORMED PRESBYTERIAN CHURCH, NEWBURGH, N. Y.—Another year has been added to the past, with all its hopes and bright expectations, some of which have been realized, others may not have been, but of one thing we are sure, we have had the blessing of our loving Heavenly Father, and have felt His presence continually with us by His Spirit. In the kind providence of God no death has occurred in our midst. The total membership is 60—31 active and 29 contributing members. We have held twelve regular meetings, all of which have been very well attended, and been made interesting by hearing reports of Mission work and readings by the members of the Society. Our pastor, Rev. J. W. F. Carlisle, frequently visits our meetings, and gives some earnest and enthusiastic Mission talks, stirring us up to more activity in the Master's service. In regard to the work accomplished we first mention the organization of a Children's Missionary Society, named "The Indian Mission Band." This is formed by children from 5 to 14 years old; its object is to assist the Indian Mission out West, of which Rev. W. W. Carithers has charge. They have sent \$5.00 to Mission, and have now \$13.00 in treasury, which they will send soon. They

began with seven members, which has increased to twenty, with an average attendance of thirteen.

Under the auspices of the Band, Rev. Mr. Carithers, on May 27th, delivered a lecture on his work among the Indians in the West. The address was full of interest and instruction, and the little ones were very much pleased and encouraged in their good work. A special subscription was raised for Home Missions, amounting to \$33.25, part of which is yet in the treasury.

The missionary committee of Y. P. S. C. E. have recently sent a box to Syrian Mission, containing two quilts, several pieces of material to make up in garments, and a number of fancy boxes and articles to be used as prizes for children in Mission.

In February of present year Miss Mattie R. Wylie delivered a lecture on Mission work in Syria under the auspices of our Society; a large audience greeted her, and her instructive and touching address will long be remembered by us.

At one of our meetings it was proposed by our pastor that we discuss the lives of missionaries at our meetings, in order to make us better acquainted with Mission work; this has been done, with good results.

As we take a retrospective view, our work indeed seems small, and yet we cannot measure by what we see; our work may be felt when we least expect it; and our Master, who despised not the widow's mite or the box of ointment, will not overlook the least act done in His name. Our longing desire is to do all we can for His cause, and surely if we combine prayer with effort it will not be in vain. So let us go forward in strength of God the

Lord, knowing that we shall reap in due time if we faint not.

Let us not grow weary in well doing, for this is the victory that overcometh the world, even our faith. Our prayer is that the Holy Spirit may be poured out on us and all of God's people everywhere, in such abundance that we shall be consecrated anew to His service, and feel such an interest in spreading the Gospel that we shall not consider either money or time our own, but all to be used for Christ's glory.

LIZZIE FRAZER, Secretary.

TREASURER'S REPORT OF L. M. S. FIRST R. P. CHURCH, NEWBURGH, N. Y.

Balance in Treasury.....	\$2 10
Donations .....	8 50
Members' Fees .....	15 50
District Collections.....	21 47
Members' Fines .....	14 50
Proceeds from Miss Wylie's Lec- ture.....	4 15
Collected at Meetings.....	13 68
	<hr/>
	\$79 90
Ten Months' Collection in Sabbath- school.....	105 10
	<hr/>
Total.....	\$185 00
Sent to Syrian Mission, \$185.	

S. WILSON, Treasurer.

In addition to the above report we would mention some of the work done by the Y. P. S. C. E. (of which this Society is the parent). During the year the Society has

raised \$178, of which \$137 has been used in furnishing new seats for prayer-meeting room, the balance for Syrian Mission, etc. On Sabbath morning, September 28th, they opened a Mission in the lower part of the city; two sessions are held every Sabbath—school in the morning at 9 o'clock, and Gospel services at 7.30 in the evening, both of which are well attended, especially the evening meeting. This is a very encouraging part of their work, and the young people take much interest in it, faithfully laboring to bring in those who do not attend church or Sabbath-school, and the blessing of God has attended all their efforts.

The Mission is supported by voluntary subscriptions of members and collections taken at meetings.

L. F.

ANNUAL REPORT OF L. M. S. OF OLD BETHEL.—We have held a meeting every month during the year, and also one called meeting.

The average attendance was 15. Increase in membership, 10; decrease, 5. Our roll now numbers 35. Death entered our ranks and claimed one of our number. The interest in our Society seems to be increasing more each year, and we hope that it may continue to increase as we become better acquainted with the work our missionaries are doing through the monthly visits of the *HERALD OF MISSION NEWS*, as its circulation in our Congregation is so much larger this year than ever before.

We were encouraged by a visit from Dr. Metheny, and also by the coming of our pastor and his wife, Mr. and Mrs. R. C. Reed.

FINANCIAL REPORT.

Carried over from last year.....	\$8 45
Monthly Dues.....	36 10
Donations . . . . .	3 00
Proceeds of Mission Quilt.....	33 60
Free-will Offerings.....	5 60
Sale of 50 Yards Rag Carpet....	20 00
Donations for Carpeting Church..	41 60
Proceeds of Festival.....	40 32
From other sources.....	85
	<hr/>
Total Receipts.....	\$189 52

DISBURSEMENTS.

Society's Expenses.....	\$6 61
For Carpeting Church.....	48 80
To Southern Mission.....	15 29
" Indian Mission.....	10 00
" Chinese " . . . . .	33 60
" Tarsus " . . . . .	20 00
Clothes for Mission S. S. scholars.	6 78
Reflector for our Church.....	46 50
	<hr/>
Total Disbursements.....	\$187 58
Balance in Treasury.....	1 94

EMMA M. FINLEY, Treasurer.

REPORT OF THE L. M. S. OF LONG BRANCH, IOWA, FOR THE YEAR ENDING AUGUST, 1890.—Another year has gone, with all its opportunities.

God has in His mysterious providence called us to mourn the death of a dear member of our Society.

The important lesson is to increase our diligence in the Master's work. We have had eleven regular and one called meeting during the year. We have thirty-two members; an average attendance of eleven. We spend part of the time in devotiona exercises, and the discussion of a portion of Scripture. Besides this, we have good





Leu Ng Lung, '90,      Wong Mauu, '88,      Ng Sing, '89,      Qian Fi, '90,      Cheung Cit, '85,      Leu K. Ngan, '90,  
 Lam Jeung, '86,      Ju Ho, '86,      Ju So, '89,      Ju Sheuk, '90,      Sid Gun, '87,      Lee Fong, '90.

papers and select readings on Mission work. In March, Dr. Metheny gave us an interesting address, and in the evening a public lecture, both of which were inspiring to all lovers of Mission work, and filled the entire audience with admiration for his work.

We have a children's band of workers. Their object is to work for the aid of the children in the different Missions; each one contributes from his own labor for this purpose. They meet regularly and recite portions of Scripture, with other religious exercises. INA CROOKS, Secretary.

Total receipts for the year ending August, 1890..... \$211 35

DISBURSEMENTS.

Discretion Fund at Mersine.....	\$16 05
Indian Mission.....	31 65
Larnica School.....	133 50
Band of Workers to Industrial School.....	18 05
Balance in Treasury.....	12 10
	\$211 35

BELLE COLEMAN, Treasurer.

## MONOGRAPHS.

### A GROUP OF CHRISTIAN CHINA-MEN.

"Seeing is believing." I send this picture to the HERALD OF MISSION NEWS, that its readers may see and believe what our Mission has done for Chinamen. This group, with two other Chinamen whose presence could not be secured, being busy with their work, are the company of Christians now in our Chinese Mission in Oakland. I would have you reflect that these have all come from the depths of heathenism. Their bright faces and general appearance show how they have been lifted. The length of time they have each walked as children of the light may be seen from the date of their baptism, which accompanies their names. With joy I look into the faces of these Christians, and thank the Lord for them. But as I reflect upon what would still have been their pitiable condition had there been no Missions on this coast, my gladness receives a touch of sadness. And as I think on their future,

and wonder if it is possible that any of these will ever go back to their people and back to their gods, I join trembling with my mirth.

I do not wish to take up precious space in the HERALD OF MISSION NEWS, but a note of biography of each of these young Chinamen may be of interest.

We will begin with the one on the extreme left, Leu Ng Lung. This man has a considerable amount of wit of a good quality. He did not forget to take his Bible with him to the photograph gallery. At the Mission, even at the night-school, he seldom cares to study anything else than his Bible.

Wong Maun 'is an easy-going, affectionate man. Some time ago, while occupying a position as cook in a neighboring town, he got so homesick that he gave up his position and came back to Oakland, that he might be in the Mission.

Ng Sing has at least the graces of gentleness, meekness, and a modesty that bor-

ders on timidity. Yet he is ever ready to speak for the Master, though it always seems to be with fear and much trembling. He and Wong Maun are now partners in a store.

Quan Fi came straight from a gambling den into the Mission. He was persuaded by the example of the Christians to choose our people to be his people, and our God his God. He did not make any resistance to the Gospel from the first, but went on from strength to strength until he appeared in Zion before God.

Cheung Git is somewhat pertinacious, and was hard to persuade to become a Christian. He speaks pretty good English, and served us a while as interpreter. He is now a merchant.

Sid Gun is a John in disposition; our Boanerges in the prayer-meeting. With his pleasant voice he always delights us, either when he speaks, prays, or sings.

Leu Kay Ngan, our Peter, is first in war, first in peace, and first in the hearts of his countrymen. He is ready to undertake anything and continue it without looking back. Fortunately, he has taken hold of the Gospel plow.

Lum Jeung until recently has been absent from the Mission, in a neighboring town, but he would occasionally visit the Mission, and leave a two-dollar bill for the cause.

Ju Ho seldom fails to speak in prayer-meeting, and is always ready to offer prayer. His favorite Scripture is the Epistles of Paul. He spent an hour one day trying to convert a Chinese vendor who had visited the house where he is cook. This is the man who two years ago made the Lord a Christmas present of a five-dollar gold piece.

Ju So is a good man. He occupies a position in a female seminary, not as teacher, but as washerman. He doubtless believes in the old proverb, "Cleanliness is next to godliness." He has a wife in China.

Ju Sheuk is a persevering, good-natured young man. He takes no trouble from the present, nor borrows it from the future, but always drinks the sweet from the cup of life, consequently his influence as a Christian is good.

Lee Fong's position in the group, at the feet of all the others, is an emblem of his disposition. He is very humble, as well as honest and confiding, and with a faith that believes without asking the reason why.

The two absentees from this group are Chin Lenn and Ju Tong.

I trust the shadows of these Chinamen, with these accompanying notes, may serve to awaken an interest in the realities. A few Sabbaths ago they all sat down together at the communion table. I commend them to you who are members of the Church, as your brethren in Christ.

Oakland, Cal.

JAMES PATTON.

A Chinese Christian recently asked Arch-deacon Moule how many clergymen there were in England. Being desired to guess, he said, "It's a little country; perhaps fifteen hundred." And being told that there were twenty-three thousand, said, in astonishment, "Twenty-three thousand! Then you can well spare one thousand for China."—*Spirit of Missions*.

Four questions for our readers to ponder: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"



## LETTERS FROM CHRISTIAN WORKERS.

*Beaver Falls, Pa., Dec. 5, 1890.*

REV. R. M. SOMMERVILLE.

DEAR SIR: I received a letter from Mrs. Dr. Balph, Latakia, Syria, dated October 24, 1890, which I thought would be of interest to the readers of the *HERALD OF MISSION NEWS*. The letter was written while in camp on their way from Kessab to Latakia.

M. F. DODDS.

*Camp of Good Hope.*

DEAR ONES ALL: As you already know, this country is being visited by cholera. We left Kessab, five days since, for Latakia, and are now in quarantine about one hour from where we started, and have five days yet to spend in camp. Mr. Easson, Mr. Stewart, a soldier who is going to Latakia, and we each have a tent of our own, and a small one in which the servants sleep.

There are nearly thirty soldiers camping near us, so you see we are not alone, as there are three on guard all the time, watching to see if we go beyond a certain limit; we are allowed to go a certain distance all round our tents. There is one of our church members on the side with the soldiers who sees to getting our bread baked, supplying us with water, etc. He only comes a certain distance, places our provisions on the ground, and leaves. Then in a reasonable time we go and get them. Every thing belonging to us has to be sprinkled with carbolic acid before going over the line. We think it is useless, but they think it is quite necessary. The children enjoy this kind of life very much. We get along very nicely, considering we

made no preparation for this part of the programme. We will be glad if the rain keeps off for five days more. The nights are right cool, but the days are pleasant.

We eat off a small mat on the floor; we have two small stools in our tent; when we get tired being up so high we take a lower seat, which is on the floor.

November 1.—We arrived safe in Latakia last night, having had no rain while in camp. All are in good health. There is no cholera here yet. Water is very scarce, and we will have to buy our drinking water. I will close for this time with very much love to all.

Your loving daughter,

ZINA DODDS BALPH.

The following extracts from private letters will be read with interest:

*In Quarantine, Oct. 26, 1890.*

MY DEAR MRS. SOMMERVILLE: I think I wrote you some time ago of being quarantined in Kessab on account of cholera in Aleppo. Mr. Stewart went to Latakia to open up the schools, and returned September 20th for his family, but they would not let him go back to Latakia. Mr. Easson had started for Latakia in a round-about way through the mountains, but had to return to Kessab, as they could not get to Latakia or any other of our stations from the village where they were caught. It was all done so quickly that the quarantine was stationed before anybody had any hint of it.

Our agent worked hard to get us through, but the Governor was incorrigible. At last some of the prominent

Greeks and Moslems got up a petition to have the Governor let the Doctor through (of course they were afraid they would need him), and finally he granted a permit to let us through provided we stayed ten days at the cordon—so here we are alive and happy. Last week our men spent the best part of three days trying to see a special messenger from Latakia, and only succeeded in exchanging a few words with him the third day. Mr. Easson and we thought the permit was just coming for the Doctor, so were making no preparations for departure. At the last moment came the word that the order was for *all of the Americans*. It was about 8 or 9 o'clock at night, and such hurrying and scurrying you *never* saw. All was excitement and ferment to get ready to be off the next morning, for the guard and the tents arrived at the cordon with the order. We were all on the campus before dinner, where we found our tents pitched on the opposite side of a deep ditch from where we alighted from our animals. Unfortunately the Doctor was the last one to arrive and they would not allow us or our things to *pass over* until the Doctor came and sprinkled them and us with carbolic or asafetida, or something. Well, at last the Doctor came with his bottle of "death against cholera," and, after *dissolving* it in a basin of cold water, he proceeded, of course, to purify everything.

Well, after he had finished the sprinkling one of the soldiers came over to smell the stuff to see if it was all right—oh! it was *too* funny for anything.

No one is allowed to come near us, and we are not allowed to go out of sight of our guard. In short, *we are in prison*. The children think it is a jolly life—this tent life.

We older ones would think so too if we had not the care of the children on our minds, and the thought of the work we should be at. Each family has a tent to themselves, and there is an extra one for the servants and guard. We are very comfortable, except that the middle of the day is extremely hot, and the nights quite damp on account of the clouds settling down over us. We are stationed about an hour from Kessab in a little valley, and the clouds come right down on us. In the evenings each one has quite a bonfire before their tent door; the children and servants have great times dragging the wood through the day for the evening frolic. We have to cook out of doors over little stoves made of stones and mud; they smoke dreadfully, but that goes to make up part of camp life. The soldiers are quite accommodating, but they do not scruple to ask for anything they may happen to want—a wee bit of pepper, or perhaps a little coffee, etc. We expect to get into Latakia Thursday night about 9 o'clock.

They have put quarantine on the other side of Kessab from us since we left. We have just heard that fifty and sixty a day are dying at Antioch with the cholera, but do not know how true it is. Reports are that all the doctors have left the city—fled!

We hope that things are not as bad as reported, for Mrs. Dr. Martin is there, and Dr. Martin cannot land any place unless at Beirut. There he would have to stay ten days in quarantine, then come up to Latakia in a sailboat and ride from there to Antioch. Latakia is getting pretty well hemmed in. The cholera seems to be on all sides of it. The steamers do not stop at Latakia or Alexandretta.

We do not know where Miss Wylie and

Mrs. McCarroll will find themselves before this ends. Unless they can stop at Mersine it will not pay them to leave England at all—it would cost so much to land in quarantine; but I weary you.

Know this much, that we are all well and happy. Charles has gay times riding astride a stick (which is *his* horse), and Alvin wants to be out of doors all the time when awake; he just hates this tent. Good night.

Yours lovingly,

MARY E. STEWART.

P. S.—James is translating Psalms, so is not wasting *all* his time. While imprisoned in Kessab he and Doctor kept up their studies, as their teacher could not get away either (now we have come and left him), so time spent in the study of the languages will not be time lost.

Miss Edgar will hail with joy our arrival Thursday night. The Governor wants us to go into Latakia after dark, as he does not want the people (as a mass) to see us. You know it would create quite an excitement to see all the Americans riding into Latakia when there are lots of other people from the town that are outside and cannot get in.

M. E. S.

*Latakia, Nov. 6.*

Well, as one never knows what they are going to do in Turkey till it *is done*. We did not get away from quarantine until Friday, instead of Thursday as expected. They concluded we must spend the tenth day at the cordon instead of on the road to Latakia. So, after a long, hot day of it on horseback we landed safe and sound (though tired and sore) at our respective homes in Latakia Friday night. The cholera has not reached Latakia yet, and we

hope and pray that it will not. Our agent worked hard to get us through. He says he felt a load fall from his back when he saw us ride in. The Governor sent for the Doctor to consult him as to what precautions to take throughout the city, etc., for the prevention of the disease.

He went so far, I think, as to tell him if he saw anything that needed to be done, to tell the people to do it, and if they did not do it to tell him and he would make them do it.

Charles doesn't seem so bright and active as he did in Kessab, but when he gets used to the change of climate we hope he will be all right.

It has been quite hot since we arrived here until to-day, and it rained a little; had been having a regular east wind. I am feeling very sad these days. It is *just* a year since *Jean* left us. So long ago, and yet *so short*—it seems but yesterday. My darling little helper. We heard of the death of Mattie Wylie's brother. It is very sad. We knew him *well*. I went to college when he did, and he and James were in the seminary together. My mother used to nurse him when he was a baby. Let us hear from you soon. Mr. S. says he hopes we won't get out of groceries. We haven't had any butter since August, and it was a year old when finished.

M. E. S.

*Cunard Royal Mail Steamship Aurania,  
Nov. 22d, 1890.*

REV. R. M. SOMMERVILLE.

DEAR BROTHER: The time on sea generally lengthens out beyond the time set at starting, and so here we are, hoping to get to Queenstown at 6.30 P. M. to-day, instead of early this morning. We hoped to be in

Liverpool so early to-morrow as to get the full rest of the Sabbath, but I fear it will be late when we land. It seems to me there is no reason why steamers should not so arrange as to avoid the necessity of landing passengers on Sabbath. \* \* \*

How many times these days and nights we have thought over and talked of our stay in New York. It was so pleasant, and our delightful meeting at Mr. Hugh O'Neill's will long be remembered.

I shall often think with pleasure of a little incident that occurred on the Sabbath which we spent in New York. I went in the morning to the Thirty-ninth street church, and with my little boys took a seat near the door. Soon after, a young man came in and sat down in the pew in front of us. We had with us our Bibles with the old version of the Psalms, and when the Psalm was given out he found the place for us in the new Psalter and gave me the book. As soon as the service was closed he made haste to speak to me, and, as I was a stranger, to inquire whether the boys attended any Sabbath-school. I told him who we were, and he commenced to apologize. I assured him there was no necessity for that, as I was only too glad to see him trying to gather in strangers.

If all our church members were as faithful in their duty as that young man, we might have more accessions than we now have. How much need there is for Home

Mission work is, I think, more painfully apparent to those who, like ourselves, live in heathen countries, than to those who gradually become accustomed to such things. In our remoteness from our native land, we come during a long absence to see it through a halo which softens all its defects, and it is quite a shock to us when the truth is revealed. Each time I have re-visited home I have seen more open and flagrant desecration of God's law, and on the part of too many professing Christians an acquiescence in this as the natural order of things. Oh that all our youth would consecrate themselves to the service of the King of kings, and find their highest delight in doing His will!

Let us "live soberly, righteously and godly in this present evil world." Our hearts are full of love and longing for our native land which we may never see again, that she may be brought under the rule of Christ. The blessing of the Lord be upon all who labor for that end.

Now, as we go back to our work after a year of mingled joy and sorrow—joy in having communed once more with dear friends and brethren, sorrow in bereavements, separation and illness, we wish to assure our New York friends that their parting kindness has cast a gleam of brightness over our departure, which will not soon fade away.

I am sincerely your friend,

MARY E. METHENY.

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## EDITORIAL NOTES.

—Our readers will be glad to find, in this number of the *HERALD OF MISSION NEWS*, the remaining part of Miss Wylie's

article on "Our work in Syria." This article, which was prepared for the press at our request, contains the substance of the

admirable lectures she delivered during her recent visit to this country, and cannot fail to awaken new interest in the work that our devoted missionaries are doing in Syria.

—We republish our appeal to the young women of the Church, married and single, to pledge themselves to the support of another foreign missionary for a term of years :

Who will be one of a hundred to give \$12.50 annually for five or ten years to pay the salary of another foreign missionary? Or, who will be one of two hundred to give \$5.20? Or perhaps there are three hundred girls who will give \$3.65, that is *an extra cent a day*. Send us your name and address, a promise to contribute a certain amount over and above what you are doing, with the time when you will be ready to make the first payment, and the field that you prefer. We will not reply to your letters, except to answer inquiries; but, when the full amount has been pledged, we will publish a list of your names and the Congregations to which you belong.

We have received the following responses to this appeal, in addition to those already reported: Mrs. Mary E. Metheny, wife of our missionary to Mersine, Asia Minor, on leaving New York, expressed a wish to be enrolled as one of a hundred, who will each contribute \$12.50. More recently Mrs. Mary Slater wrote from Cannonsburg, Pa.: "I have seen your appeal for help, and I am one of two hundred to give \$5.20 annually for five years. The first installment is now ready." Other ladies are in communication with us in reference to this matter, and we hope to hear soon from many more. The service to which we invite you

is urgent. There is need of haste, as opportunities of usefulness are passing before our eyes. Some years ago a woman was overtaken and perished in a disaster that proved fatal to many, and on the fly-leaf of her Bible was found a record that deserves to be printed on every heart: "I have to die but once. If there is any kindness to show or any good I can do for others, let me do it now; let me not neglect or defer it; I shall pass this way but once."

—At the last bi-monthly meeting of the Board of Foreign Missions it was agreed to prepare and mail to the churches a circular in which emphasis should be laid on the following facts:

"1st. At this date the treasury is overdrawn to the amount of over \$6,000, and the drafts that must be met by February 1, 1891, will increase this to fully \$12,000.

"2d. This deficit has arisen from the fact that in the previous years our congregations have not contributed the amount that Synod appropriated, and which the needs of the Mission demanded.

"3d. The expenses this year have been increased fully \$4,000 by the sending out of another lady teacher, and an additional missionary with his wife, and by the return of three missionaries and a missionary's family to their field of labor; the half of this increase will be a permanent addition to the annual cost of the Mission.

"4th. The Synod this year appropriated \$15,000, which is the least sum that will meet the requirements of the Missions in Latakia and Cilicia, and twice this amount would be requisite to put the Mission on a par with the Missions of other churches, and to enable the missionaries to prosecute their work with highest efficiency.

"5th. Unless the full sum of \$15,000 be contributed this year, the Mission will be seriously crippled, and the missionaries will be forced to conduct their laborious operations with utterly inadequate means; and to raise this sum the contributions of last year will be *required to be doubled.*"

It is to be hoped that the members of the Reformed Presbyterian Church, rich and poor, will carefully weigh these facts and largely increase the offerings of former years. In answer to prayer, the Lord of the harvest has raised up additional laborers, and in sending them out we have virtually covenanted with Him that His laborers shall have the hire of which they are worthy. The question that presses for a reply is, "How much do you owe to the Lord?" And in no way can we more clearly show our personal appreciation of Gospel light and privileges than by liberality in sustaining the work of foreign evangelization. A very fine example of what can be done, where there is a true sense of responsibility, comes from one of the New Hebrides. The converts on the island of Aneityum "volunteered," says an exchange, "to give the price of this season's crop of cocoanuts for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the coconut, is the chief source from which these islanders obtain their foreign goods, such as clothing, ironware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all their copra for six months, so dispensing with the comforts, not to say the necessaries of life. In this way they gave twenty-six tons of copra, valued at \$574. While engaged in this work of self-denial one of the churches was destroyed by a hurricane, and so the people proposed,

in addition to what they had already done, to devote the proceeds of the annual arrow-root contribution toward this object. Giving like this, were it practiced among Christians generally, would make the Lord's treasury overflow."

—A cablegram, dated December 2, 1890, announced the arrival of Miss Wylie and Mrs. McCarroll at Latakia.

—A few days ago we received a postal written November 27, 1890, informing us that Dr. Metheny and his family were in good health, and would probably leave London, G. B., in the evening, *en route* for Marseilles. The steamship companies had received orders not to take passengers or freight for Mersine, but it was deemed wiser, as the weather was cold and stormy, to go to the south of France and wait there, ready to proceed as soon as quarantine should be lifted.

—Our missionaries to Asia Minor, Rev. R. J. Dodds, with his wife and Miss Sterrett, reached Mersine on the 15th of November.

—The following contributions to the Industrial School Fund have been paid over to the Treasurer :

A. S. B. Henderson . . . . .	\$2 00
Spring Church, Pa.	
David Wm. Park . . . . .	\$1 00
New York.	

—We call the attention of our readers to some items of missionary intelligence from Denver, Col. The little band of laborers in that city are entitled to the practical sympathy of all Reformed Presbyterians. The spirit with which they are devoting themselves and their substance to the work is beyond all praise, and will surely provoke

some of our wealthy men to aid them in paying for their lot, and the erection of a tent for public worship. All contributions should be sent to Rev. J. Milligan Wylie, 230 S. Fourteenth street, Denver, Col.

—Among the many exchanges that come to our office, not one is more welcome than the *Missionary Echo*, a little inter-denominational paper, published at Toronto, Canada, for 50 cents a year, or 25 cents to clubs of eight. It is brimful of valuable and reliable information from every part of the world, a treasury of Mission facts. We take special pleasure in commending it to our readers, and wish for Brother Swart-out abundant success in his self-denying efforts to bring the needs and claims of a perishing world to the notice of those whom more expensive magazines cannot reach.

—The American Board Almanac of Missions for 1891 has been laid on our table. It is replete with useful information respecting the missionary work of the Church in all parts of the world, and presents a very attractive appearance. There are beautiful illustrations for the eye, with facts and incidents that cannot fail to move the heart and quicken the energies. For 10 cents any one can obtain a copy of this valuable manual from Rev. Charles E. Swett, Somerset St., Boston, Mass.

—HENRY MARTYN\*—JAMES CALVERT.\*—These are two of a series of popular missionary biographies. The former sketches in a very impressive way the life and labors of Henry Martyn. The description of the

influence that his sister exerted upon him in boyhood and during his collegiate course should be a stimulus to those who are seeking to lead others to the Saviour. Unceasing in her efforts to keep him in the right way, and prayerfully pressing on him the claims of Christ, she had the joy at last of seeing him make a full surrender of heart and talents to the service of God. His life, after he had determined to devote himself to the ministry of the Gospel in heathen lands, supplies a very fine illustration of what a man can do who relies with loyal reverence and confidence on the word of God. "There is," writes his biographer, "a golden ring about his allegiance to the Bible, and he, who had such faith in the inspired Word, felt it worth while working as he did work to enable his dusky brethren in the east to read it to their salvation."

The latter volume tells the story of Mission work on the Fijian Islands, in the South Pacific Ocean. It may well be entitled from "Dark to Dawn." The marvelous triumphs of the truth that it records are well fitted to "inspire hope and afford encouragement to those who are giving and working and praying for the extension of Christ's kingdom in foreign lands."

These are books that the young will delight to read, and the officers and teachers of Sabbath-schools could not put more wholesome literature into the hands of the pupils.

—AMERICAN HEROES.†—This is a volume of missionary biographies. It contains brief but attractive sketches of the lives of thirteen men and women who gave them-

\* *Henry Martyn: His Life and Labors.* \* *James Calvert; or, From Dark to Dawn.* Pp. 160. Price, 75 cents each. Fleming H. Revell, Chicago, 148 Madison St. New York: 12 Bible House, Astor Place.

† *American Heroes on Mission Fields.* Pp. 339. Price, \$1.25. † *Social and Religious Life in the Orient.* Pp. 247. Price, \$1.00. American Tract Society, New York, 15 Nassau St.

selves to the work of our Divine Master in the foreign field, and were honored to accomplish much for His glory. Their example illustrates and enforces the message that one of their number once sent to some young people in Bohemia: "Keep near the Saviour, and think nothing worth living for that is not for the good of others."

Equally valuable in its own way is

—SOCIAL AND RELIGIOUS LIFE IN THE ORIENT.†—The author was born in Adrianople, European Turkey, and is well qualified to give his readers a clear idea of the social life, manners and customs, and amusements of eastern countries. After a few pages of autobiography, there follows a brief sketch of Armenia: its present political condition, national character and literature; the doctrines and usages of the Armenian Church, and the Mission operations of foreign societies. The book is chiefly valuable to the young people of our Church, for the matter of interest and information that it contains respecting the *Turkish Government*, under which our own missionaries are working; *Mohammedanism*, with its undisguised hostility to the Cross of Christ; and the *Greek Church*, whose bishops are constantly striving, directly or indirectly, to retard the progress of Protestant Christianity. We should like to see these volumes in all our families and Sabbath-schools.

—MCKAY OF UGANDA.‡—This is a book that every one should buy. It is a beautiful record of the life-work of one of the noblest characters in the history of modern Missions. This is the man that Dr. H. M. Stanley describes as "*the best missionary*

*since Livingstone.*" He was several weeks at the Mission station at Usambiro, and in *In Darkest Africa* he says: "A clever writer lately wrote a book about a man who spent much time in Africa, which, from beginning to end, is a long-drawn wail. It would have cured both writer and hero of all moping to have seen the manner of McKay's life. He has no time to fret and groan and weep. \* \* \* When, after murdering his bishop, and murdering his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him, \* \* \* the little man met it with calm blue eyes that never winked. To see one man of this kind working day after day for twelve years bravely, and without a syllable of complaint or a moan, amid 'the wilderness,' and to hear him lead his little flock to show forth God's lovingkindness in the morning and His faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."

Written by a sister, and largely made up of letters not intended for publication, but only for the perusal of loved ones at home and the friends of youth and early manhood, this story gives us a picture of the man as he was, not an ideal. We do not think our readers could find anywhere a more impressive illustration of the value of early training in a Christian home, the personal consecration implied in true discipleship, and the perfect *abandon* essential to efficiency in the service of God. By all means secure this volume for yourselves, and recommend it to others.

—Want of space compels us to reserve notice of *Christ in the Song*, recently received from Bradley & Woodruff, for our next issue.

‡ *McKay of Uganda*. Pp. 480. Price, \$1.50. A. C. Armstrong & Son, New York, 714 Broadway.



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